The Bombay Guardian.

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WEEKLY REVIEW.

—The Prussians have met with a repulse, having been driven from Saarbruck.—Austria and Italy have armed and agreed to stand by one another.—England arms and waits.—The war-prophets are in the field in great strength.

—A child to whom its parents were accustomed to give opium to keep it quiet, and thus leave them free to occupy themselves as they pleased, swallowed a large piece when not watched, and died. The Coroner's jury would have done well, we think, to bring in a verdict inculpating the parents. There can be no doubt that this abominable custom of giving opium to infants has much to do with the weak constitutions and premature deaths of many natives, and it is high time that some efforts were made to check it.

—The career of Kali Prosonno Singh, as sketched in the *Indian Mirror*, suggests many painful reflections. The only son of a wealthy father, he left his college studies while very young, but afterwards cultivated literature to some extent, translating the Mahabharat into good Bengali, and liberally distributing copies of the 15-volumed work. He wrote sketches of Calcutta society that were, if we may believe our contemporary, worthy of a Swift or a Dickens. He brought Native theatricals into vogue, and largely patronized the vernacular press. He co-operated with Dr. Duff in the famine relief of 1861, assisted Mr. Long in his Nil Durpun troubles, and presented a number of handsome stone fountains to the municipality. Yet he died a drunkard at the age of 29!

"Handsome, young, rich, and generous he was ever a prey to the temptations that infest native society, and to nothing more than the dreadful vice of intemperance. Last Sunday at about 3 o'clock P. M. he died of a disorder of the liver brought on by his excesses, in the 29th year of his age. Thus has intemperance added one more name of the best of Bengal's children to the dreadful list of carnage she has already committed. Is there no means to check the spread of drunkenness in the country?"

This is the third record of the kind that has met our eye in Calcutta journals in the last year. It is sad to think that so many of the educated, on whom in some measure the hopes of the rising generation would naturally repose, should select some of the worst gifts that European 'civilization' has to offer, while neglecting some of the best.

—Miss Mary Carpenter has been forming what she calls the Bristol Indian Association, with a committee of ladies and gentlemen, to promote 'the enlightenment and improvement of our Hindu fellow subjects,' in co-operation with Mr. Keshub Chunder Sen and other enlightened Natives of India. The education of the masses and of women, suppression of the liquor traffic, and improvement of prison discipline are among the objects contemplated; also to look after young Natives seeking education in England

For a specimen of Christian charity, commend us to the following from the *Englishman*:—

"It cannot be denied that there is something to be said from the Chinese point of view. It does seem rather hard upon them that they should be compelled, at the point of the bayonet, to receive opium from one people, and religion from another. Their Government has all along been opposed to these imports, and has plainly expressed its wish that its subjects should abstain alike from Christianity and drug-smoking. That the Government of India might be carried on, the Chinese ports were thrown open to dealers in opium. That Exeter Hall and the evangelical party at home might have further excuse for self-glorifying declamation, the Chinese were forced to receive in their midst the teachers of a religion totally unsuited to their habits and usages."

Protestant missionaries are here represented as engaging in their work, not because their Master has commanded them to preach the Gospel to every creature, but 'to obtain excuse for self-glorifying declamation. Why is it that when missionaries are concerned, writers of this class lay aside the decency, self-respect and sense of responsibility, and, we might add, the common sense with which they discuss ordinary matters? The *Englishman* knows perfectly well that no Chinaman has been compelled to receive Christianity at the point of the bayonet, or is any less free to reject it than his fathers were. The Chinese wars were not waged, that we ever heard, at the solicitation of missionaries, and the offence of Exeter Hall was that she denounced the opium wars. Opium is there; the Bible is there; civilization is there; men of depraved tastes addict themselves to the former; does the *Englishman* suppose that the Bible addresses itself to men of this sort? or that civilization and whatever else comes in with the English are a snare and a delusion? Our contemporary is writing about the massacre at Tien-tsin. It so happens that Protestantism or Exeter Hall have nothing to do with this. The rage of the populace was not excited by the preaching of the Gospel, but by the underhand endeavours of Romish agents to get possession of little children. If the *Englishman* had taken occasion to point out how much better every way it is for missionaries to carry on their work as openly as possible, and to deliver their message publicly, rather than to pursue round about and equivocal methods of getting an influence, it would have been much more to the point.

The Christian religion is, it appears, 'totally unsuited to the habits and usages of the Chinese.' We suppose it is unsuited to the habits and usages of a good many besides Chinese. Was it suited to the habits and usages of those whom it found in England, at its first advent?

Some time ago we had occasion to refer to the extraordinary way in which the Soma juice, the strong drink of ancient India, was glorified throughout the Rig Veda; and remarked that the inebriety caused by it seemed to be regarded as implying the presence of the deity in the worshipper. The *Friend of India*, in an interesting review of Dr. John Muir's fifth volume of Sanscrit texts, takes the same view, in the passage we here extract:—

"With the worship of Indra is closely connected that of the Soma, which certainly is one of the most marked characteristics of the Vedic age. Indra is strengthened for his contests with the demons who are carrying off the rains, by drinking copious draughts of the fermented juice of the Soma plant; and nearly all the gods have a confirmed love of the same potent liquor. One whole book of the Rig Veda, containing a hundred and fourteen hymns, is filled with the praises of Soma. What we call a *spirit*, the early Hindoos worshipped as a god. To prepare the wonder-working liquor was a solemn sacrifice; all the vessels and instruments employed were sacred. Intoxication was inspiration. The conception is to our apprehension so shocking that our readers, if not already acquainted with the fact we state will almost withhold their belief; but nothing is more fully attested. The early Hindoos, whose entire worship (unless in so far as a dim conception of the original character of Varuna survived) was a reverence of the powers of Nature, were beyond measure surprised and delighted when they discovered the power of liquor. It was their dearest earthly possession, the best thing they could offer to the gods; and Indra, chief of gods, comes for his share like a rushing bull and quaffs the glorious beverage "like a thirsty stag." No Bacchanalian song was ever more uproariously wild in praise of drink than are those hymns to Soma; and clearly those old bards spoke from experience, probably present experience, when they sang in raptures of the enrapturing juice. Most curious, and surely very humbling—what children those early Rishees must have been! We have tried to catch a smile on the poet's face as some new extravaganza is poured out, such as played over the features of Burns when he sang—

Wi' twopenney we fear nae evil;
Wi' usquebaugh we face the devil!

But no; the old poets spoke, we cannot say in sober earnest, but they spoke as they really felt. One of the saddest things we know in this connection is that, in a passage in which the joys of heaven are more distinctly mentioned and more fervently prayed for than almost in any other part of the Veda, it is Soma—drink—that is viewed as the bestower of the exalted gift of immortal blessedness. We were going to quote the passage; but it looks like profanation to give its really beautiful language with so foul a stain attached:—

Turpiter atrum.
Desinit in piscem mulier formosa superne.

"The actual system of the Vedas, then—if we may call that a system which is full of inconsistencies—shows a great falling off from the primitive Aryan faith. The worship of the Soma in some form or other seems to have existed before the Hindoos entered India, for in the Zoroastrian creed we find the Homa (in Zend haoma) corresponding to it; but the wild cultus evidently received a great impulse in India. And, speaking now of the Vedic religion generally, we find it presenting—we quote Dr. Muir's careful statements—"a conception of the universe which is at once (*a*) mystic or sacramental, (*b*) polytheistic, and (*c*) pantheistic; (*a*) everything connected with religious rites being imagined to have in it a spiritual as well as a physical potency; (*b*) all parts of Nature being separately regarded as invested with Divine power, and yet (*c*) as constituent parts of one grand whole."

The trial of the four Europeans concerned in the destruction of the ship *Aurora* closed on Saturday. A much fuller statement by

Elmstone and Whitwell, inculpating some natives whom they had hitherto screened, was submitted by their counsel, who thus summarised the matter :

"They first embarked on a course which, though not strictly honest, was still in some measure borne out by what had been previously done in Bombay—namely, allowing bills of lading to be signed in advance of the cargo being actually shipped; and, having got into a mess in consequence of the native shippers not sending their cotton, to answer the guarantees which had been given, they were led into the commission of the crime of which they have now been found guilty—that they found themselves pressed by reason of being responsible for large sums of money which had been drawn by native shippers under their guarantee with no means whatever of meeting their responsibility—and that when the mode of getting rid of their responsibility was suggested to them, they seized hold of it, as a drowning man would seize a straw, as a means of saving themselves, not considering the enormity of the crime into which they were rushing. Rushing on to save themselves they forgot their duty to themselves, to their God, and to society, and they have now in consequence of their rashness and of their want of firmness and principle found themselves placed in the position they occupy."

Elmstone and Whitwell were sentenced to penal servitude for life ; Captain Harriott for 15 years and Marks for 10 years of the same. It is generally considered, and we think rightly, that a very severe sentence was called for. We should have thought however that the conduct of the guilty principals in coming forward to make a 'clean breast' of the whole, would have tended to mitigate somewhat the severity of the sentence. It is evident that if the matter had been left where the confessions in the magistrate's court had left it, and the lawyers had been spared their great pains, the issue would have been, to say the least, as favorable to the prisoners as that which is now reported. It is singular that Marks, having received his compensation in advance and posted it to his wife in England, should have carried out the engagement he had entered into. He had been, it appears, a strict teetotaller for months, and took to drinking the night before the catastrophe : he was under the influence of liquor when he threw the piece of lighted oakum into the ship's lazarette. Elmstone and Whitwell were persons occupying a respectable position in society ; the former has a wife and seven children in England ; the latter was recently married to a young lady of good family. Much sympathy is felt for these. Through the revelations made in connection with this trial the reputation of some natives of influential position has been seriously affected; one of these committed suicide immediately after the exposure, and within a few days his sister has followed his example. And the end is not yet. There has been a sad and ominous revelation of the perilous way in which business is carried on in Bombay. Cotton is the Bombay Mammon ; and in the worship of this deity common-sense, prudence and foresight are cheerfully sacrificed. The frightful pitfall of 1865 was prepared by cotton ; and it looks at this moment as though Bombay were approaching the verge of another. Messrs. Beyts and Co. say in their circular, August 2nd :

"Taking 500,000 bales as a rough estimate of the amount of cotton exported within the last two months, and calculating the depreciation in value at 3d. only, the result shows a loss of three millions sterling."

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THE RELIGIONS OF THE WORLD.

From one of the lectures recently delivered by Max Muller on "The Science of Religion," we make the following extract :—

"I suppose that most of us, sooner or later in life have felt how the whole world—this wicked world, as we call it—is changed as if by magic, if once we can make up our mind to give men credit for good motives, never to be suspicious, never to think evil, never to think ourselves better than our neighbours. Trust a man to be true and good, and, even if he is not, your trust will tend to make him true and good. It is the same with the religions of the world. Let us but once make up our mind to look in them for what is true and good, and we shall hardly know our old religions again. If they are the work of the devil, as many of us have been brought up to believe, then never was there a kingdom so divided against itself from the very beginning. There is no religion—or if there is, I do not know it—which does not say, 'Do good, avoid evil.' There is none which does not contain what Rabbi Hillel called the quintessence of all religions, the simple warning, 'Be good, my boy.' 'Be good, my boy,' may seem a very short catechism ; but let us add to it, 'Be good, my boy, for God's sake,' and we have in it very nearly the whole of the Law and the Prophets.

"I wish I could read you the extracts I have collected from the sacred books of the ancient world, grains of truth more precious to me than grains of gold ; prayers so simple and so true that we could all join in them if we once accustomed ourselves to the strange sounds of Sanskrit or Chinese. I can to-day give you a few specimens only."

We would welcome with pleasure and thankfulness every word that has the tendency to beget a better feeling between man and man, to diminish the selfishness of the individual and excite in him a desire to benefit his fellow-man. But it makes all the difference in the world whether men call in the aid of their imagination to help them in thinking well of their fellow-men, or whether they seek to combine the love of truth with love for their fellows. It is exceedingly unpleasant to be obliged to entertain unfavorable opinions of those with whom we come in contact, and many find it easier to take for granted that all is right, to shut their eyes to what is amiss, to persuade themselves that the impulses and motives are good. We practise a good deal of this kind of deception with regard to ourselves ; our hearts are tolerably adept in the matter of self-justification, self-laudation ; well, the charity recommended to us by some, is that we should give our neighbours the benefit of this same power of delusive advocacy, and let their characters be clothed in the sheen that our imaginations know so well how to supply. The disciple of Christ naturally refers this matter for decision to his Master ; the judgment of Christ regarding it is written on every page of the Gospel. 'The truth shall make you free.' 'Ye are the light of the world.' He speaks of himself as the faithful and true Witness, and he sends forth his disciples to bear testimony. The love they cherish for mankind is not based upon the sandy foundation of flattery ; Christ begins by showing us that there is nothing meritorious in humanity, and that our love to men must be based upon something much more stable than the conceit that they are doing as well as they can, and are not much to be blamed. 'Why callest thou me good ? there is none good save one, that is, God.' 'The world cannot hate you, he said to his brothers, but me it hateth because I testify of it that the works thereof are evil.' He came not to call the righteous, but sinners to repentance. Christian love is not overthrown by those revelations of character which destroy the confidence and regard of worldly men ; for the reason that it is not based upon a mistaken view of men's characters ; the Christian knows that neither in himself nor in others is there anything deserving the name of goodness. It is very true that he knows more of his own unworthiness than of that of others, because he gives more attention to it, has ampler opportunity of getting experience of it. But he knows that Christ's salvation is for the lost ; the light of the Gospel is for those who are in darkness, its life for those who are dead. The fact that men are base and depraved does not destroy his interest in them, he rejoices that it is possible for them to become new creatures in Christ. Accordingly, what do we see? Christians going into all the world to make known to their fellow-sinners the glad tidings of salvation ; instead of pleasantly dreaming that all is well, that there is a great deal of true piety in heathenism, that there is a great deal to be admired in their sentiments and prayers, and thus securing for themselves liberty to remain comfortably where they are, they accept of Christ's testimony that men are lost and seek to save them ; not only do they go to distant nations, but go down into the slums and purlieus of our large cities and seek to recover the waifs and strays of society, and cover the land with philanthropic institutions for the relief of the thousand ills that flesh is heir to.

"Let us but once make up our mind to look into the religions of the world for what is true and good, and we shall hardly know our old religions again. If they are the work of the devil, then never was there a kingdom so divided against itself from the very beginning." By his last remark we are to understand that there is much that is mutually antagonistic in the religions of the world. This can hardly be ascribed to what is good and true in them; and the good and true cannot be the chief elements in them. On the supposition that the one aim of the devil is to keep men from that truth which would bring them to God, the diversity of forms taken by falsehood does not tend to destroy Satan's kingdom.

If a man were accused of coining false money, his lawyer would not help him much by pointing out that there was *some* silver in the coin ; the question before the court is, is there any base metal in it ; or if a man were accused of having sold poisoned bread, it would help him little to point out that there was a considerable amount of flour in the loaf. God has not left himself in this world without a witness. In the Epistle to the Romans the apostle shows that men 'hold the truth in unrighteousness ;' that the eternal power and godhead of the one supreme Being are manifested in nature ; that there is a law of God written in the hearts of men ; and that these all important facts leave the heathen without excuse. And all the extracts from heathen writers made by Mr. Max Muller justillustrate what the apostle declares : men are in darkness not because they are shut up to it but because they love darkness better than light. They talk very grandly about God, and then go to their temples and worship images made 'like to corruptible man, and to birds and four-footed beasts and creeping things.' They show themselves not ignorant of the principles of morality, but they are not hindered by these from committing all manner of iniquity.

We may hereafter have something to say on the quintessence of all religion, expressed in those weighty words, Be good, my boy.

THE SECOND ADVENT. XXVII.

Can ye not discern the signs of the times? (Matt. xvi. 3).

The signs of the times : this expression in-

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dicates that it is possible to get some light regarding that which is to be, from that which now is. The providence of God has its own laws of development; in providence as in grace, it is first the blade, then the ear, then the full corn in the ear. Coming events cast their shadows before, inasmuch as preparation is made for them, a path is pioneered for them by precursory events. "It is very true that the coming of the Lord shall be like that of a thief in the night, unexpected and confounding; not to all, but to the great majority; the children of light are enabled in some measure to remain on their watch-tower; they discern, more or less closely, the signs of the times. Learn a parable of the fig-tree, said Christ to his disciples, with reference specially no doubt to the destruction of Jerusalem: "When its branch is yet tender and putteth forth leaves ye know that summer is nigh; so likewise ye, when ye shall see these things, know that is near even at the doors." Summer does not come without an antecedent spring; ripe fruit does not appear on a fig-tree suddenly, without the previous heraldry of leaves, blossoms, and fructification; the gardener, who has his eye constantly upon the tree, can tell, if not to a day yet pretty nearly, when the fruit will be ripe. The overthrow of the Jewish nationality and destruction of Jerusalem, were discernable a good way off by those who were not blinded by prejudice; they saw the coming doom and took the needed measures for their own preservation; but the mass of the Jews refused to believe in the possibility of it, up to the very moment when destruction fell upon them. And as the prophecy concerning the overthrow of Jerusalem is blended with that concerning the second advent of Messiah, we have every reason to regard this parable of the fig-tree, as teaching a similar lesson regarding it.

It becomes the Christian then to make himself acquainted with the signs of the times; to know something about what is going on in the world; to ascertain the course of divine providence, and the tendencies of society; to discern the characteristics of the age, wherein it differs from former ages. Not that this is his highest obligation; he will never be competent to discern the signs of the times, if he makes them his chief study; he is first and foremost, and in all things a disciple of Christ; his life study is to be conformed to the image of Christ; he hungers and thirsts after righteousness and meditates in God's word day and night. The prophecies do not occupy a proportionately greater place in his studies, than they do in the Scriptures. On the other hand, it is easy for a man to get engrossed in the consideration of what is going on in the world, so that he shall neglect the cultivation of the only means by which he could truly discern the signs of the times. The most diligent and thoughtful student of the *Times* and of other secular and even religious literature, does not thereby become competent to grasp the true characteristics of the times, as they bear upon the questions of unfulfilled prophecy; he must know the mind of the Lord; must be filled with the knowledge of his will in all wisdom and spiritual understanding. And this consideration may well help us to speak on this subject with humility and without dogmatism, and with a constant sense of the need of the Spirit's guidance.

In treating this matter it will be well for us to take note of things that are *not* signs of the times, in order that we may not be embarrassed and misled by these. Having ascertained such we will put them carefully on one side, and shall then be the freer to apprehend those features of our times that are really characteristic and distinguishing.

We observe then that *wars and rumours of wars* do not belong among the signs of the times. The art of war is no modern thing. Men have never been without the passions that induce wars. History is full of wars. It is not easy to find in her pages a period of long-continued peace. In seven centuries the temple of Janus was only three times closed. Nor is it a new thing that warfare should be attended with terrible destruction of life. Whatever engines men might be slow in inventing, they have never been laggards in the matter of inventing destructive engines of war. These may now have been carried to a perfection unknown in former times, but so also have the means of defence. At all events, as a matter of fact, antiquity can tell of as large armies destroyed as modern warfare can. If all Europe should now be involved in one conflagration, it would not be a thing unprecedented. At the dawning of this century all Europe was just one extended battle-field, the battle raging now here, now there. At the breaking out of any war, many become excited and imagine that something portentous, unprecedented shall come to pass. But war is the chronic state of the world. In the conflict of nations there may be a transfer of power from one state to another, or some individual may, by military successes, rise to some lofty position or aspire to universal dominion. In all this there would be nothing new. The earth has been drinking her fill of blood from the day of Abel down to the present time. "Ye shall hear of wars and rumours of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet." "These things must first come to pass."

Neither are we to reckon famines, pestilences, earthquakes or similar phenomena among the signs that give special character to our times. These have always been of more or less frequent occurrence. In the days of the patriarchs there were famines; in fact the world has never known any protracted period of exemption from them. We may suppose the cholera to be peculiar to our age; but this would be an error. About the middle of the 14th century a disease that seems to have closely corresponded with spasmodic cholera arose in the heart of Asia, and swept over the Western World; 24 millions are said to have perished by it in the East alone. Other sorts of plagues and pestilences have from time to time devastated the world, ranging from nation to nation, from continent to continent. No century has been free from such visitations. The same may be said of earthquakes and volcanic eruptions. "There shall be famines and pestilences and earthquakes in diverse places, said our Lord; all these are the beginning of sorrows." We may well note and lay to heart these solemn warnings of divine providence; but they are not peculiar to our age. There is a voice in them, if men would hear it proclaiming that all must appear before the judgment seat of God, and that it is a fearful thing to fall into the hands of the living God; but they are not signs peculiar to the times we live in, and it would be a mistake to regard these as symptomatic of the end of the world.

WHAT IS TRUTH?

From whence hath it tares? (XIII. 27). The tares are explained to be 'the children of the wicked one, and the enemy that sowed them the devil.' The devil has been in the world from the beginning, and the world has always been full of his children, 'the children of disobedience.' The peculiarity here is that the tares appear among the Lord's own wheat; in the field that has been cultivated by the Gospel; among believers, as though they were themselves believers. The servants that speak to the Lord about it, are those who have the spirit of their Master and see things as he does, and they are not deceived by these false professors. And yet for a time they were perhaps; only when the blade sprung up and the plants began to appear in their proper proportions, did they recognize the difference. Instead of the fruits of the Spirit, there appeared evidences of worldliness and self-indulgence and an unsanctified nature. The enemy did not send his servants to preach these full-blown evils in a mature and watchful church; he came when men slept, while the church was yet in its infancy, unsuspectedly; it was but the slightest possible deviation from the ordinary preaching, that was heard at first; the innovations were too insignificant to be noticed. There is very little apparent difference between seeds, whose products are as different as wheat and tares. The evils could have been easily resisted at the outset; but once rooted and fairly developed, they defy the utmost efforts of Christ's servants. This is the grand truth taught by the parable *Principiis obsta*. Just in the way here indicated the adversary has obtained such tremendous power in the church as we now see him enjoying. Christians are denounced as fanatical and narrow-minded, who strongly oppose what seem to others very innocent changes, when the reason for their opposition is that they are walking by faith and are able to forecast the development of these tiny seeds into tares that no man can root up. The marvel is that when his strategy has been fully made manifest, and all history is filled with the blaze of it, he should still be able to renew it with success. We see the tares of twelve centuries and the seed from which they sprang; yet when this very seed is offered in our modern market, men persuade themselves that it is both new and good; an improvement upon the uncultivated seed of the Gospel.

Wilt thou that we gather them up? But he said, Nay. (29.) The reason is given; they would be likely to root up the wheat with the tares. If a church is so wanting in vigilance as to leave a door open for the enemy to come in and multiply false professors, she will find, when the mischief is done, that she has no longer the means of remedying it. They have had time to influence the main body of the church, and to establish close affinities, and demoralize the common conscience, so that when the attempt to remove them is made, others will take part with them and imagine that they are oppressed and attribute the action taken to wrong motives. If the salt has lost its savor wherewith shall it be salted?

Let both grow together until the harvest. (30). What we now see in Christendom is the rapid growth of tares and wheat before the harvest. All things are hastening to develope themselves. The spirit of the age gives an impulse to all things, good and bad, all systems, all opinions, all forms of truth and falsehood, and there is nothing in the moral or spiritual world, whether from above or from beneath, that is not characterised by progress. And as every party gives chief attention to its own matters, it naturally imagines that the progress is all its own. Rome is comforted by the extraordinary progress she has been making in quarters where she had formerly no hope; the Ritualists are delighted at their progress; the Rationalists insist that they have secured society for themselves; Mormonism points to its tremendous successes; Spiritualism boasts already of its millions; and Evangelical religion appears, to her own children, to be moving rapidly on to universal victory. And there are undeniable statistics for all these alleged successes. At the same time there are more idolaters in the world, more Boodhists, and more Mahomedans, than ever there were before. But do not these things contradict one another?

No. First, the population of the world is rapidly increasing, and is far in advance of what it ever was. There are not only more in America, but more in the countries from whence America has been drawing such multitudes; and all over the world the population seems to be increasing. And a great many in Christendom who have now got some positive and pronounced opinions in religion, were formerly indifferent to the whole matter. Millions that were nothing, but imagined they were something because of an hereditary creed, the very meaning of which they never troubled themselves to enquire, are now laying hold on definite opinions, good or bad. People are more energetic and earnest than they formerly were. In the matter of giving, for instance, how vastly more is done than was formerly. There is a spirit of emulation, and Protestant example tells on Romanism, and the contributions of the Romish Church for the propagation of the faith, are greater than they ever were. And the marvellous facilities furnished in the providence of God for the prosecution of mission work in all lands, act like the summer sun in ripening and developing the various systems that contend for the mastery at the present time. Both the tares and the wheat grow together until the harvest. And there is now religious liberty almost every where; and we no longer see men attempting to purge the church by violently rooting up the tares, after having unfitted themselves for it by the spiritual sloth which allowed the enemy to come in and sow them.

The earth bringeth forth fruit of herself. (Mark iv. 28.) How much there is, even in farming, to remind men that God is a Co-worker, and that the share of activity that falls to men is exceedingly little in comparison with that which God keeps in his own hand. A man receives seed from God; each particular seed is a little world of mysteries of which he knows nothing; he finds the soil adapted to it; finds out the time suited for sowing; then scatters it over the face of his field; but what has he to do with the process of germination? Very likely, he is supremely ignorant of the details of the process; knows nothing about the nourishment which the plant receives from the earth and from the rain, or about the way in which the heat and light of the sun minister to its growth. He is like a man who has gone to a shop and gives instructions for the making of a suit of clothes; he goes his way, and occupies himself no more with the matter till the clothes are brought home. The farmer, having sown his seed, sleeps and rises, night and day; the great Ruler of all sleeps not, but carries on all the operations of nature which work together for the production of the harvest. And thus it is in the spiritual world. There is a necessity for man's co-operation; without this the seed will not be scattered and will not be received or preserved; it fructifies only in hearts that give their faculties to it; but if there were only this activity of man there would be no more fruit than in the case of plants which are deprived of moisture and wholesome air and sunlight. And therefore the glory of all is due to God. He worketh in us to will and to do of his own good pleasure when we work out our own salvation with fear and trembling.

When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. The fruit goes on ripening; the farmer has little to do then, but to keep off mischievous birds and beasts; a mighty power is at work, but not his; finally, when the fruit is matured, there is something for him to do; he is to reap it and gather it into his granary. Such a reaping day was the Day of Pentecost. But the minister who sees the fruits of his ministry in many additions to the church, is to understand how very small his own part of the work was, and give all the glory to God.

LEAFLETS.

About Conscience.

Although conscience is a link which binds man to his Creator, it has by no means been left intact. The link is rusted over and over. In many cases it holds with so feeble a tension that it is only on rare occasions its existence can be ascertained. What havoc sin has made among the powers of the soul! Not one has escaped the devastating flood. Even conscience—that faculty which is so essentially necessary to the purity and happiness of earth—has been overpowered and all but destroyed. Though still a distinct faculty of the mind and capable of being aroused into fearful activity, it has, in its operations, become to a very large extent the creature of education. The gold has become dim and the fine gold changed. The decisions of conscience are often not intuitive or natural, but forced and acquired. Some one has compared it to "a clock which in one man strikes loud and gives warning: in another the hand points silently to the figures, but strikes not," while in others it strikes falsely or neither strikes nor points at all. So various and capricious and accommodating are its deliverances that if it were not for a few universally faithful decisions, its divine origin and character might be very fairly doubted. Some persons abhor and condemn slavery, whilst others uphold and justify it. To some theft and deception are odious, whilst to others they are admirable tricks of dexterity. What one man would shudder at the thought of doing, another will not merely contemplate but perform with the utmost indifference and perhaps satisfaction. What will in one man awake the deepest agony of conscience will in another elicit the most pleasing self-commendation. The persecutors and murderers of Christ himself and his sainted apostles and servants in all likelihood perpetrated their bloody deeds with the approval of conscience, and thought they were doing God service. It is more than probable that both the Emperors of France and Prussia are at this moment most conscientiously leading out their legions to battle.

If conscience be in truth the divine viceroy in man, how comes it that it decides so variously and so oppositely as it does? For the answer we must go back to the fountain head of all the evils which exist around us. Sin is the destroying angel that has done it all. The whole heart and mind, with all their functions and powers, have become deranged, perverted and spoiled. Conscience is now like a king surrounded by a large number of various and evil-minded councillors. Though able enough to do his own work if left alone, he is so influenced by the advisers who have been thrust upon him that he decides as often wrongly as rightly. Yet when he does decide the royal power cannot be denied. Conscience has come into bad company. It has a bad court and bad advisers. By these its authority is weakened and its deliverances are frequently erroneous. What that king most requires is freedom of thought and action, and the removal or change of his counsellers. This is what conscience wants too. It wants a deliverer, one more mighty than all its oppressors, one more powerful and unvarying in counsel than all its advisers. Solomon sought wisdom and advice from God. His son sought these from his own court. And the after events of the two princes' lives show the result.

Conscience being so largely influenced by its counsellors, that is, the various kinds of training the mind receives, there is here a warning voice to parents and teachers. As we bend the sapling, so shall we have the tree. There are many who look upon secular education as paramount in importance and make little account of the religious. There are many too in this country, who from the want of suitable schools and the anxiety to have their children educated at all hazards, commit them to the keeping and training of the Jesuits, placing confidence in their children, on the one hand, that they will not allow their religious feelings to be tampered with, and in their teacher on the other, that they will not tamper with them. Such parents should consider the power of early training on the *conscience* of children in after days. "Life takes its tinge from the conscience, and our lot on earth its colour." The conscience biased in youth will, if a higher power do not interfere, retain the bias through life. And that the daily influences of religion, silent and unintended though they be, will not be felt by and will exert no power over the minds of, youth, is beyond belief. Better let the secular education of children be neglected for a time than that their consciences be placed in such danger. The proper training of conscience is one of the most delicate and difficult tasks that can be undertaken. And it is only he whose own conscience has been enlightened and well trained who can perform the work.

Gujarat. R. A.

CORRESPODENCES

To the Editor of the Bombay Guardian.

SIR,—As various erroneous statements regarding the foreign mission income and expenditure of the Church of Scotland for the last financial year have appeared in various newspapers, and have been copied into your usually most correct columns, may I ask you to be so kind as to find a place for the following short statement on the subject, which is based on the authorized accounts of the Church of Scotland as laid before last General Assembly:—

The Income of the Foreign Mission.

	£	s.	d.
India Mission General Fund	9,170	2	9½
" " Invalid Fund	1,922	12	10
Jews Conversion	8,114	5	0
Colonial Scheme	5,998	3	0
Foreign Correspondence	506	17	11
Continental Missions	139	5	11
Summer Chaplaincies	765	18	3
Ladies' Association for Female Education in India	1,750	0	0
" " Education of Jewish Females	284	18	8
Ghospara Mission	309	18	5
Total collected for Foreign Missions...	29,062	2	9½

This total does not include sums collected in India, which, for example, add so much to the funds of our India mission that we were able last year to spend upwards of £15,000; whereas we only received from home £9,170-2-9½ on that account.

The *Friend of India* and other newspapers were therefore far from correct in saying first that the Church of Scotland spent on her foreign missions about £6,000; nor were they very much more correct in raising the sum to £9,000; which, in place of being what the Church of Scotland raises for foreign missions, is simply the amount contributed from the general fund for the India mission.

The sum raised by the Church of Scotland for her foreign missions is £29,062-2-9½.

The following is the abstract of the funds collected during the year by the church for all her missionary purposes home and foreign:—

		£	s.	d.
I.	Parochial Collections	27,325	25	
II.	Collections by Associations in Parishes	3,516	10	11
III.	Subscriptions by Individuals	46,941	7	2
IV.	Legacies	9,589	5	11
	Sum...£	87,372	19	5
	Add Contributions to—			
1.	Ladies' Association for Female Education in India	1,750	0	0
2.	ditto ditto Education of Jewish Females	284	18	8
3.	Ladies' Gaelic Association	423	19	11
4.	Ghospara Mission	309	18	5
	Total...£	90,141	16	5

I am yours very truly,
JOHN PATON,
Chaplain St. Andrew's Church.

To the Editor of the Bombay Guardian.

SIR,—Our walls are bearing uncomely placards, and public meetings throughout the country are echoing with ill-omened manifestoes against the Government, recalling in some of its features the troublous times of "The Solemn League and Covenant." Until Dr. Mackenzie, our excellent Provost, sent forth his manly utterance, a mysterious whisper was all that was vouchsafed on the subject for the benefit of public opinion. This Jesuit-like policy so repugnant to British ideas must now cease, and as I have found an incredible lack of information and complete delusion and misconception as to the nature of "The Contagious Diseases' Act," I purpose supplementing Dr. Mackenzie's lucid explanation of its character and working by some facts regarding its origin, history and effects that, by unmasking the veiled prophet of St. Stephen, your readers may be enlisted in opposition to that which aims at the most sacred and vital interests of society.

As to its history the principle dates from the reign of terror in France, when the revolutionists and philosophers, having decreed Atheism and the worship of the goddess of reason, the fallen women of the city of Paris were placed under the management of the municipality, not for repression but for regulation and sanitary purposes, and were

registered and certificated with other institutions and trade of the land.

As regards this first experiment, now in operation these 80 years past, the most eminent writers, medical jurisconsults, acknowledge it to be an utter failure, and that Paris under its operation has been turned into the Brothel and Lazar-house of Europe.* Whilst casting a flimsy veil over the more external manifestation of vice, it has thrown the disease on the very vitals of society.

The principle of the "C. D. A." dates from many years back, when as a military regulation, it was carried out in our tropical colonies, chiefly in India, whenever commanding officers could be found subservient enough to fulfil its provisions and when there was little or no public opinion that could be brought to bear on the subject.

That this fungus found so congenial a soil in the army, arose from a parsimonious spirit that tried to make the soldier a scape goat for the reckless waste and extravagance with want of skill that has ever marked our military operations. Thus the "forbidding to marry" order originated first by withholding all active help from soldiers' wives who wished to accompany their husbands abroad and then by making laws positively prohibiting marriage beyond 7 per cent. at home, and, on the outcry against this scanty proportion, beyond 12 per cent. in India Hence the vice and disease amongst soldiers and sailors, encouraged to it as they persuade themselves by the authorities. Hence that plague spot. Go where we will, to the lonely valleys of the Himalaya mountains, to the islands of the sea, at home or abroad, the barrack is dreaded as a social pestilence and centre of vice and contagion : 'destruction and misery are in their ways.'

Hence arose the notorious "C. D. A." by stealthy steps and slow from 1864-66 to 1869, in order to supply an antidote to the military "necessity" *created by the authorities themselves*. A system of espionage on private life, after the approved continental method of military despotism, has been put in operation over an area of 100 and odd miles around 18 garrisons and other towns, placing their entire population under a supervision at once of both *military and medical* law!

It is a striking fact that Britain was the first nation that ever legislated for the promotion of prostitution !† No other national code of laws from the date of Manetho and Confucius to the Pandects of Justinian and the Code Napoleon, has even recognized the vice but with penalties and repression. We have frequently been warned against trying to make people moral by act of parliament; but this is the first time that any legislature has ever attempted to make people *immoral* by act of parliament, and a more ingeniously contrived apparatus for the purpose could not well be devised. The sacred bond of marriage with its home associations and affections is neutralized. The most magnificent institution of the country with all its time-honored traditions is converted into a trap for seduction. Soldier and sailor, leagued with spies and informers, are sent forth under the imposing prestige of imperial authority, to corrupt and torture, the weakest if not the most guiltless in the community, and religion forsooth is employed as a cloak for deceiving the nation as to the real designs of this odious Act.

It is perhaps hardly to be wondered at if good and great men—aye, and some Christian men!—have thus been inveigled into temporary approval of the Act. We can trace a power beyond and beneath that of the chief actors in this mystery of iniquity, for the Inquisition itself was not established with better intentions, but it requires the charity that hopeth all things to say and think of such that they know not what they do. We can make every allowance for the Government in catching at a specific for the flood of vice so rapidly overflowing the land, presented to them as it was so insidiously and under such imposing pretensions.

To judge it, however, simply by the maxims of human wisdom, it's a universally acknowledged truth that to make laws which are ineffective in operation is to weaken justice. *Judex damnatur cum nocens absolvitur*. And by the confession of its own supporters, the Act in question to be successful, should have the most universal application. No place, or sex, age or position in society may therefore exclude from its operation, and yet *men* are utterly unaffected by its provisions!

Finally what must be done? What is the remedy? *First* total, instant repeal of the "Contagious Diseases' Act." But we must not stop here. The army must not continue to furnish a normal school of profligacy and to be a centre of vice and contagion. It is an integral portion of the community at present as we know *to our cost*. The iniquitous "forbidding to marry" order must be rescinded. From personal experience of 23 years in the European Indian army of the late E. I. Co—ere that unholy law was in force in that service, and when I witnessed domestic life in barracks to its fullest extent and in its purest form, I can bear abundant testimony to the beneficial effects of marriage amongst soldiers. So far from its working badly, just so far as it had free course, it tended to raise the soldier in vigor of character and in both physical and moral efficiency. In support of this opinion I have the recorded verdict of such men as Lord Lawrence, Lord Napier and many others of distinguished character. Moreover, since peace has been secured in India and internal and international communication has been perfected, such a measure would be—and *I have reserved this to the last as the only argument adapted to convince our politicians*—"economical."

H. M. CONRAN, Major,
Late of the Bengal Army.

Inverness, 23rd June 1870.

* Parliamentary papers. See pamphlets by Dr. Simon, medical officer to the Privy Council.

† Even in Paris the legislation on this subject is *not imperial* but only municipal.

Epitome of News.

Saturday, July 30, 1870.

—*Overland Mail*: "The Judicial Committee of the Privy Council have now under consideration whether, in the case of "Elphinstone *vs.* the Rev. John Purchas," the name of Mr. Hebbert, formerly one of the Judges of the High Court of Judicature, Bombay, should be substituted for that of Colonel Elphinstone, the promoter of the suit, who is dead.—A telegram, dated Athens, July 1, reports that an earthquake has devastated the island of Santorin. The town is a mass of ruins, and several small islets have been submerged.

—The Chief Court of the Punjaub delivered judgment in the divorce suit of Colonel Gordon *vs.* Mrs. Gordon and Lord Willian Hay on the 23rd instant, confirming the decree of the Judge of Umballa, with costs of both courts against the co-respondent.

—The Commissioner of Police is just now making a raid upon the illegal vendors of arsenic, and numbers of them are brought up daily. Have the police been sleeping in regard to the offence?

—Jeevunbaee, a sister of the late Manockjee Shapoorjee Kaka, who committed suicide about a month ago, committed suicide by taking opium on Thursday night. Since the death of her brother she had been in a depressed state of mind, having lost all her property.

—Paris Letter: "It is very hard for an Englishman and an outsider to realize the bitterness and jealousy with which Frenchmen have regarded Prussia since Sadowa. The feeling crops up on all occasions, great and small. It led the other day, in the Chamber, to a debate, the tone of which was altogether beneath the dignity of the Legislative Assembly of a great nation, and the French army, where the sentiment is naturally strongest, has just shown, in the most singular fashion, to what astonishing lengths it may be carried. An unlucky deputy on the 'Left' ventured to say—though, luckily for himself, not from the Tribune, but during the speech of another deputy—that the French army would not prove a match for the Prussian. In 24 hours 'a large number of French officers' had written to the *Pays* calling upon the speaker to give up his name, in order that they might exact satisfaction for the gross insult he had offered to the French army, that army which has covered itself with glory in the Crimea, Italy, Mexico, &c."

—The *Spectator*: "We have given elsewhere the substance of a remarkable letter addressed by Mr. Fox, Premier of New Zealand, to the Governor, declaring Lord Granville's policy to be dictated by a wish that the colony should quit the empire. He has also forwarded a letter to President Grant, begging that New Zealand and Australian wool may be admitted into the Union duty free, and that New Zealand may be permitted for the future 'to communicate with Washington direct on matters affecting the relations between the two countries.' The Premier makes this request, he says, because, irrespective of the pecuniary profit to both States, 'the colonies are peopled by a race speaking the same language and acknowledging many of the same traditions and associations which belong to the people of the United States.' In other words, as England deserts her children, Mr. Fox proposes to form an alliance with the other branch of the Anglo-Saxon race. The concession at last made by the Colonial Office has, in fact, as we have so repeatedly asserted, just prevented a declaration of independence which would have swept the Government away within a week of its arrival in London."

—The body of a man having been found at Euston Square station with his internal organs completely crushed, while the external skin was not even broken, the *Spectator* suggests that he was perhaps killed by a man who had been warder in a lunatic asylum, 'that mode of producing death being their peculiar trick.'

"The Dean of Norwich would appear to be a human being as well as a clergyman. On Sunday last he actually had the courage to preach a sermon in the cathedral denouncing the sin of bribery at elections, which he said degraded the poor man who received and the rich man who gave alike."

—*Bombay Gazette*: "Eight native soldiers of the battery of artillery stationed at Malligaum were tried at the Nassik sessions on the 25th instant, on a charge of dacoity, and were convicted and sentenced by Judge Cogblan to transportation for life."

"Mr. Rennie, the enterprising Scotchman who was about to establish a coffee and cotton plantation in Madagascar, died of fever a few days after his arrival at Mahanero to commence operations."

—*Bombay Gazette*: "The English newspaper offices are full of French sympathisers, and the leaning of some journals towards the Emperor has been so great as to imply a *quid pro quo*. It will be most interesting to watch how these parties bear themselves under existing circumstances, and whether they will continue to maintain that the policy of the Emperor is immaculate and high-principled, and that above all things he is the firm friend and faithful ally of England. The heart of the country is sound, and the national instinct is not likely to be deceived; but all that money, cajolery, and attentions can do to pervert and confuse that instinct will be done. The Government will certainly have great difficulty in keeping out of the war, and the fact that Ministers looked for 'spontaneous' explanations from both parties shows how deeply they resented the breach of public faith of which the French Emperor had been guilty. It must be clear at all events to the English people that the Government of the Emperor can no more be trusted to act with common honesty, and that his rule in France is a standing menace to the peace of Europe."

—The steamer *Robert Lowe* was 70 days on the passage from Bombay to Suez.

—The Senate of the United States has finally refused to consider either Chinese or Indians as citizens. It has resolved, by 27 to 12, to retain the word "white" in the naturalization laws, and then by 31 to 20 passed a clause allowing naturalization to Africans or their descendants.

—Mr. Jacob Luning died on the 23rd June, at the age of 103. His history can be proved by documents step by step from his birth, and one especial fact about him would seem to be conclusive. He certainly insured his life in the Equitable in 1799, when he gave evidence that he was 32 years old.

Monday, August 1.

—The Bombay Government has informed that of Madras that there is now every probability of the railway from Bombay to the banks of the Kistna River being opened for public traffic by the 1st of November 1870, and of engines being run through to Raichore by means of a temporary diversion over the Kistna, by the 1st of January 1871. The Madrassees say they cannot open to Raichore till March, 1871.

—Jaitha Voolubjee was arrested on Saturday, accused of being concerned in the conspiracy to destroy the *Aurora*.

—Commander Goold, H. M. ship *Forte*, was tried on Friday, on the following charge, laid by Commodore Heath, and sentenced to be dis-

missed from H. M. ship *Forte*: "That he, the said W. H. Goold, Commander belonging to H. M. S. *Forte*, then being a person subject to the Naval Discipline Act of 1866, did on or about the 11th day of April 1870, on board the said *ship Forte*, disobey the lawful commands of the Lords Commissioners of the Admiralty in that he the said W. H. Goold, Commander, did cause Thomas O'Connor, an able seaman of, and belonging to, H. M. S. *Forte*, to be punished with forty-eight lashes for 'mutinous and highly insubordinate conduct in refusing to carry out a punishment awarded,' the said Thomas O'Connor having been at the time of committing the said offence in the first class for conduct, and the said 48 lashes having been inflicted within less than twelve hours from the completion of the punishment warrant."

—*North China Herald*: Tien-tsin, June 21: "It is now well known to the foreign residents in China, that it has become the practice, since China was opened to foreigners by the Peking treaties, for the Roman Catholic priests and sisters of Charity to receive, at their mission stations, destitute Chinese children, both male and female, to rear up as Roman Catholics; and it has been latterly stated here, that the priests and sisters employ Chinese to travel through the country to collect children, paying these employés so much a head for each child delivered at the mission station.

Some of your readers may also be aware that there is a class of men in China, called Kwa etsze who fellow the trade of kidnapping children, for the purpose of selling the females to the brothels, and the males to the play actors. During the last few days, two men, if not more, have been caught, having in their possession some little children, regarding whom they could not give a satisfactory account. Respecting themselves, they said they were Roman Catholics, and were employed from time to time in collecting children for the missions; and in proof of their being Roman Catholics they shewed the cross at their breasts, and repeated the forms of the Roman Church as taught them by the foreign priests. I suspect, however, that their statements were not totally true, and that they were really carrying on two trades—collecting children for the Roman Catholic missions, and kidnapping children for the brothels; but considered it advisable, when seized, to assume totally the position of employés of the Roman Catholic priests and sisters of charity. There is no doubt that the system pursued by the priests, of paying Chinese for collecting children, could only lead to irregularities in getting possession of them.

To complicate matters, it would appear, from the impressions abroad, that there has been a great mortality amongst the children, both at the Teen-chootang and at the Ying-tsze-tang, during most of this spring; and some of the Chinese inhabitants residing near these places, having seen every now and then, coffins leaving the missions for the burial ground, various surmises sprang up as to the cause of the deaths. The rumour having got current that the priests and sisters had destroyed the children for the sake of getting their eyes, some people proceeded at night to the burial ground and dug up the coffins; and rumour declares that they found two or three bodies in the coffins, the eyes of which had been extracted."

—When the steamer *Dragon* left Tientsin the people were openly declaring that the French cathedral should be burned down, and foreigners exterminated, in consequence of the accusation brought against them of being concerned in this traffic; and a special courier, despatched to overtake the steamer at Taku, brought news that this threat had been so far fulfilled that the French consulate and the French cathedral were in flames, and that the French Consul, the sisters of mercy, and several Frenchmen had been murdered by an excited mob. H. B. M. Consul was actively engaged in collecting the residents, who had to rely on themselves for defence, in case the excitement spread—there being no man-of-war in port. An urgent call was despatched by the same opportunity to H. M. gunboat *Opossum*, then lying at Chefoo, and that vessel left for Tientsin on the evening of the 23rd instant directly the news arrived. The *Dwarf* also was sent up from Shanghai, directly the news reached this port, and H. I. M. gun-boat *Flamme* left on the following day.

—The *Pioneer* says that in 1733 a treaty was concluded between the Bombay Government and the Seedee Sirdars of Ginjeera. The latter were recognized as the heads of the State. Consequently they had a right to depose the Nawab, and the Government had no right to interfere.

—Fall of rain up to Saturday, in the Fort, 51 inches.

Pioneer; Bombay: "There is some excitement in religious circles concerning the action of Bishop Douglas and a clique attached to him in connection with the society for the Propagation of the Gospel. It is alleged that he is striving to make the local branch of this society a mere creature of his own, and that in a general way he is acting in an unconstitutional, high-handed manner. The secretary, Mr. Wilson, the senior chaplain, has resigned his post in disgust. The more serious point of complaint is that three missionaries, who have been usefully engaged in Bombay, have been sent off to Kolapore, and that their usefulness has been materially impaired by a course of desultory removals and transferments. By this step the preparatory labours of six years are abandoned."

—The money forwarded by Marks (of the *Aurora*) to his wife was seized under a warrant from the Secretary of State, before the letter, in which it was enclosed, reached its destination.

—*Lucknow Times*: "A *musty* elephant belonging to the Commissariat Department managed to get loose the other day at Cawnpore. It killed the mahout, entered into the city, destroyed several men and pulled down many houses before the animal was caught."

—*Friend of India*: "Death has carried off the Rev. Andrew Leslie at the age of seventy-two. He landed in India in 1824. For nearly half a century Mr. Leslie has been known as the ablest preacher among the Baptists in India and as one of their most zealous missionaries. To the prefervid spirit of his country he added the grace of a masterly English style and the ability of an elegant scholarship. When stationed at Monghyr some forty years ago he was the first to induce the late Sir Henry Havelock, then a lieutenant, to care for the spiritual welfare of English soldiers. For some years Mr. Leslie has been unable to fill the pulpit of the Circular Road chapel of which he was long the minister. Fifteen years ago his ministrations were attended by Protestants of all sects."

—Mr. Haden, ordained by Bishop Milman as a missionary to the Gonds, has established himself at Chikulda, 20 miles north of Ellichpore.

—*Daily Telegraph*: 'It will be new—though possibly not startling—to many persons to be informed that Dr. Newton considers himself quite on a par with "the Nazarene," as he familiarly terms One whom I hesitate to name in such a context. The Nazarene is in the habit of appearing to him frequently, and tells him that the possession of these gifts is accorded to him very much because he has not fallen into the mistake of deifying Christ. Such is Dr. Newton's theology—such the profession which develops into his extraordinary *practice*. It will shock many readers; but still it is only necessary, in order to show the position assumed by this medium, if I quote his own words on the subject. "The Nazarene appeared to me and said 'Brother, there's 10,000 spirits brighter an' better than me in Heaven.' 'If you was to see me among fifty others, you wouldn't know me.' Says I, 'I think I should. I should know your *beautiful curly hair*.'" "The Nazarene made some noise in Judæa, but nothing like what I am going to make in London." One other experience, and assuredly enough, will have been said about Dr. Newton. As he was coming to the Progressive Library that morning, the horse in the hansom cab was taken with the "blind staggers." "The people began to make a fuss," said he, "but I jumped out, laid my hands on the horse's head, and he was all right in a minute!"

Tuesday, August 2.

—It is stated that the two little daughters of the late Rajah of Kuppoorthulla have sailed for England to be educated. Their mother, Lady Rundheer Sing (*née* Miss Hodges) accompanies them.

—*Times of India*: "There seems to be a serious complication with respect to the trial of the Wahabees, Ahmed Khan and Hashmadad Khan, whom Mr. Anstey has gone to defend. The High Court of Calcutta appointed Mr. MacGregor as Commissioner to take the affirmations of these men to affidavits to be used in their behalf. Dr. Faucus, however, acting under the orders of Government, refused to admit the Commissioner within the Alipore Jail, where the prisoners are confined."

—At the Fort Police Court yesterday, before John Connon, Esq., Chief Magistrate, Soonderjee Shamjee, whose name is now familiar to the public from having been repeatedly mentioned in the *Aurora* case at the Criminal Sessions, was brou up in custody on a charge of conspiracy, being accessory before the fact, and also abetting th struction of the ship *Aurora*. Remanded.

—*Bombay Gazette*: "When Lieut. Edward F drove his buggy one dark night through the towi Ahmedabad without lamps and in defiance of pol regulations, he was not aware that the consequen was to be one of the most important judgmer ever recorded in the High Court of Bombay, wh would for all time to come alter the status of Eu pean British subjects throughout the whole of Ind Little thought this gallant officer, or the sha police man who took notice of the lampless vehic by the pale light of the stars, that the charioteer w there and then driving the proverbial coach and si through more Acts of the Bombay Legislature tha Mr. Fitzjames Stephen cared to recapitulate whe moving for leave to introduce a Bill to confirm certain laws affecting European British subjects. We feel sure that Mr. Reay will feel amply compensated for the transient annoyance of an illegal fine when he reflects that but for this conviction the supposed immunity of European British subjects might have been allowed to exist for some time to come."

Wednesday, August 3.

—Galle telegram: Nothing additional of importance has transpired at Tien-tsin. The Chinese are endeavouring to conciliate the French.

—Burmah hopes to see the establishment of a line of steamers between Rangoon and England direct, *via* the Suez Canal.

—*Times of India*: "A Horse Guards General Order has just been issued lowering the standard for recruits from 5 feet 8 in. to 5 feet 6 in., and promulgating Mr. Cardwell's scheeme that no bounty shall be given on enlistment, but that good conduct pay may be issued after 2 years' service at 1d. a day, after 6 years' at 2d., and after 12 years' at 3d., provided the soldier's character has been such as to entitle him to the pay under existing rules.

"The proposition to annex Sind to the Punjab was (when the last mail left) before the Indian Council at home."

—The *Times of India* hears from Bushire that the Shah of Persia is about to make a pilgrimage to Kerbela, attended by several thousand infantry and cavalry.

"There is no doubt that Persia will reap immense benefits from this visit of her sovereign to Bagdad, whether it be a business trip, a devotional trip, or a mere freak to play the truant for a time. For he will see with his own eyes what he could not possibly conceive, how civilisation, though as yet but partially developed in that province of Turkey, has spread general contentment, peace, and confidence over the land where the people of all grades, denominations, and religions equally enjoy liberty and freedom from oppression which a Persian, never out of his country, would think as mere abstract ideas impossible to be realised in this sublunary sphere. His immediate personal attendants or companions will hardly believe their senses and report to their master, until overcome by the irresistible force of conviction, when they see the Jews—sitting together in close social circles with the "Sunnee" (Turkish) Mahomedans, eating out of the same dish with them, selling them water and meat, and, what is the most repulsive sight to a Persian, even bathing with the Faithful in the same 'hummum.'"

—A Parsee woman has committed suicide by hanging herself to a beam.

—The committee to whom was referred the Toolsee water supply scheme report unfavourably.

Thursday, August 4.

—The *Hindu Reformer* thinks the net income o a cart cannot exceed Rs. 300 and calls upon Govern ment to protect them from the income-tax collectors.

—The *Reformer* thinks it smells of Marwady meanness for England to debit India with Rs. 100,080, the cost of the presents made by H. H. the Duke of Edinburgh to India. We think so too.

—The Calcutta papers say that in Rajpootana "not a drop of rain had fallen up to the middle of July, and that a famine of even greater severity than that of last year was expected. The price of grain had risen considerably, and loss of life was considered unavoidable unless rain fell speedily."

—*Times of India*: "We regret to announce the death of Ensign Frederic Martyn, attached to the 2nd Grenadiers, which occurred yesterday morning. He came down to Bombay some weeks ago to study Hindustani, and lived in Captain Becke's bungalow, Marine Lines. He had been suffering from fever, but was better on Tuesday

last. About 6 o'clock yesterday morning his dead body was found lying on the stones forming the embankment of the reclaimed ground in Back Bay. It is believed that the deceased left his bed at an early hour in the morning while it was dark, and was accidentally drowned in the sea. An inquest was held on his body yesterday at the mess-house of H. M.'s 21st Regiment, and the jury found a verdict of 'accidental death.'"

—*New York Observer*: "There are now about 520 miles of steel rails in use on American railroads, and experience has shown that they are far superior to iron rails and, in the end, cheaper. Some roads, such as the Hudson River and New Haven, however, are gradually replacing their iron tracks with steel ones."

Friday, August 5.

—*Bombay Gazette*: "A political incident of some importance is reported by telegraph. The Austrian and Italian Government have become allies; have constituted themselves an armed neutrality; have agreed to adopt a common course of what they call mediation. The natural inference is that these states—one aggrieved, one benefitted, by France—intend to join that power at the first decent opportunity. Austria is and has been animated by a keen desire to tear up the treaty of Prague, and once more become a German power—perhaps head of a South German Confederation. Italy has been unable to resist that tempting bribe—the evacuation of Rome by French troops. For centuries it has been the policy of the house of Savoy to ally itself alternately with France and Germany; and in our own time we have seen Victor Emmanuel the ally of France to win Lombardy, the ally of Prussia to win Venice, the ally of Austria with a reversion in favour of France, to win Rome, and perhaps, though that is doubtful, the Italian Tyrol. All along we have suspected that there was a secret understanding between the Court of the Tuileries and the Courts of Vienna and Florence, and now the understanding is broadly hinted at in this armed neutrality which talks mediation and probably means war. England has done well to keep out of such a snare, and to make ready for the possible coercion of Belgium by France, or for any other step that her interests and honour may dictate. If we are right in our interpretation of the political meaning of the telegram German unity is in great danger; and the action or inaction of Russia becomes a question of the highest moment. It is also obvious that the restriction of the field of war to the territories of the two belligerents becomes less probable since Austria and Italy armed, and put on the respectable cloak of mediation as a means of gaining time. The prospects of Europe are more gloomy than they have been at any moment since the French declared war; and henceforth anything is possible."

—The meantime occupied in the transmission of messages in June between Great Britain and India via Turkey was 1 day 6 min.; in the case of messages via Russia it was only 7 hours 47 min. The number of messages from Great Britain via Turkey was 104, via Russia 1,031.

—A forged hoondee for Rs. 5,000 was presented to a native sowkar in the bazaar on Saturday, and paid by him on the spot! The forgers have been detected and a part of the money recovered.

—The Bombay Boiler Inspection Act is now to go into operation.

—Deaths last week, 269.

—Ensign Martyn seems to have taken a large doze of chlorodyne, left the bungalow at 4½ A. M., gone to the sea and there perhaps to have fallen down a pile of stones and been stunned and drowned.

—Jetha Vullubjee, of the *Aurora* band, has been several days in gaol without opium! He is now to have it. Perhaps, though his body might suffer by the privation, his conscience might gain.

—*Overland Mail*, July 15th: London has been in a state of panic during the week; a rebound in securities being quickly followed by another severe fall in prices.—The Thames Embankment was formally opened by the Prince of Wales and Princess Louise on July 13.—The Earl of Camperdown has taken Mr. Trevelyan's post at the Admiralty.—The Board of Trade has authorised Sir Harry Parkes to present 100*l.* to each of the Japanese who bravely rendered help in the recent wrecks on the coast of Japan.

The Lords have referred the University Tests Bill to a select committee.—Against a vigorous Opposition, who divided the House twelve times, the Government have introduced into the Education Bill a system of ballot in the election of boards.—Mr. Tillett (Liberal) has been returned for Norwich, defeating Mr. Huddleston (Conservative) by 362 votes.—A *fracas* in Rotten Row between two Indian officers, Major F. A. C. Kane and Major Robert Gordon, has become a matter for police court investigation.

—Several disastrous railway collisions have, as usual, inaugurated the excursion season, one to the Scotch mail train with serious fatal results.—The extent to which baby-farming and infanticide exist in London is attracting a great deal of attention. Some startling facts have come to light.—

The last act of the French Government to force an unconditional promise from King William, a design which, the *Times* remarks, is treating Prussia with an indignity to which a State, even of the second and third order, would scarcely submit, has called almost the first decided expressions on the quarrel from the English press. It is a unanimous expression of disapprobation at the conduct of France. The Œcumenical Council on July 13 voted in favour of the Infallibility of the Pope by 450 ayes against 88 noes. There were 62 conditional votes.

—There has been another great fire in Constantinople, this time in Stamboul, the Turkish quarter. It commenced at half past three on July 11, and was not extinguished until midnight. Fifteen hundred houses, mostly of wood, are said to have been destroyed. Thousands of persons have lost everything.

—The Liverpool *Daily Courier* of July 8, contains an account of the presentation of the Emperor's gold medal to Captain Hanscom, through the Local Marine Board. The chairman, addressing Captain Hanscom, said that he had been the instrument, under Divine Providence, whilst in command of the screw-steamer *Neera*, of conferring a great service to his fellow-sailors. . . . On the 14th December 1868, having left Liverpool a few hours before, on a voyage to Bombay with a general cargo, about four o'clock in the afternoon, the *Neera* fell in with the French lugger *D'Auguste*, which unfortunate vessel had been in a perilous position for fifteen days. The crew were in a state of exhaustion, and from the report subsequently made by their captain to the captain of the *Neera* it was pretty evident, had not the *Neera* fallen in with them, as darkness was coming on, that before morning they would probably all have perished. The position was about 20 miles S. W. of the Smalls. The French vessel, which was bound from Bilbao to Cardiff with a cargo of iron ore, had all her sails blown away and was near foundering. The *Neera* bore up close to and Captain Hanscom, as it was blowing hard and a heavy sea running, made efforts to save the lives of the distressed mariners, without risking his own crew. But he found that he could not do it. He then arranged to lower a boat but of course he was precluded from leaving his own deck. His humanity was none the less apparent, however, and the chairman of the board said that in these days, when so much was said of the depreciation in the character of the British seaman, it was particularly gratifying to record that the chief officer of the vessel, Mr. John Lindsay, holding a master's certificate, and now of Lodge-lane, Liverpool, at once offered his services to go in the boat, and went along with six others, who were no less deserving of the greatest commendation. All the Frenchmen were happily rescued, treated with the greatest kindness, and carried by Captain Hanscom to the Mauritius where the French consul desired him to take them on to Bombay, and thence to Suez, where he parted with them. Mr. Shallcross said that the board, and he as chairman could experience no greater pleasure than the duty which devolved upon them of presenting Captain Hanscom, in the name of the Emperor of the French with a gold medal of the first class, the reverse side of which seemed to have been specially struck in his honour, thus showing how much the French nation gloried in and honoured services like Captain Hanscom's. There was also a diploma bearing the Emperor's signature, setting forth the reasons why the Emperor presented his noble token of regard. Captain Hanscom, on receiving the gift, made a characteristic acknowledgment. He said it would be idle to deny that he was proud to receive such a medal; but he only wished he had done more to deserve it. He believed he simply did no more and no less than any man who had the soul of a man in him would have done under such circumstances. There was no person going to sea, he hoped, who would refuse to assist persons in distress, even at the risk of himself or his crew. For himself, he was almost ashamed to take the medal, not having risked himself personally. Whatever personal risk there was, it was encountered by Mr. Lindsay and the volunteer crew who went in the boat, and who had not even to be asked to volunteer for all the crew were anxious to go. He begged to thank the French Emperor through the Marine Board for his handsome gift.

TELEGRAPHIC NEWS.

London, July 28th.—Yesterday at a meeting of Indian members of Parliament and others, Sir Charles Trevelyan the President, delivered an address, in which he criticised the extravagant system of the Government of India regarding the excessive cost of the army and the lavish expenditure for public works. He condemned direct taxation and it was resolved to memorialize Parliament to appoint a select committee of enquiry into the Indian administration, and especially with regard to her financial matters. —The Emperor Napoleon left this morning direct for the seat of war.—The Prussian journals continue to reproach England for the character of her neutrality and for becoming an arsenal for France.—In the House of Lords last night, Earl Granville detailed the negotiations which preceded the declaration of war. England, he said, first proposed to King William to make a declaration renouncing the candidature of the Prince of Hohenzollern and referring the question to England as a mediator. Both parties rejected this, and then she proposed a conference which was rejected by France. Prussia also did not accept this proposal. Each party had since the outbreak of hostilities remonstrated with England for favouring the opposite side. This, he said, proved England's fairness. Earl Granville declined to state what might be England's duty should certain eventualities occur. In the meantime he promised a dignified impartiality.

29th.—The "Official" publishes a despatch from Count Bismarck to Count Benastorff detailing the overtures repeatedly made by France for mutual aggrandisement.—The fortifications of Paris are being repaired and strengthened.—Skirmishing on the frontier continues.—It is notified that French merchant vessels will not be subject to capture by the German fleet.—The Emperor has arrived at Metz.—His Majesty's proclamation to the army acknowledges the strength of the enemy, and says the war will be long and severe, because the scene of operation is full of fortresses. He nevertheless relies on the bravery of the troops, and declares that "faith, liberty, and civilisation depend on our success.—A despatch of the Duc de Grammont has been published here attributing to Prussia the initiative in all the propositions that have been made. He affirms that in a similar secret treaty Prussia in 1865-1866 suggested to France to aggrandise herself by annexing all French speaking countries.—The treaty, the Duke states, although in the handwriting of Count Benedetti, was dictated by Count Bismarck. —The French fleet was off Copenhagen to-day.—In the House of Lords last night the Duke of Argyll in a thin house made his annual financial statement.—His Grace stated that the surplus for the year 1869-1870 would probably amount to £140,000, the total ordinary revenue being 47½ millions sterling. He acquitted Sir Richard Temple of blame for his miscalculations, on account of the habitual uncertainty of the Indian Budget and the difficulty of Indian finances. There was an error of £200,000 or £300,000 made in the India Office. The European war had affected monetary securities and frustrated all hopes of reducing the interest on debts. Adverting to the question of barracks the Duke was of opinion that it would be better not to finish them, at least as regards the upper provinces, and he thought that barracks of one storey only should be built. He had consented to the increase in the salt tax with great reluctance, and regretted the necessity of an income tax of 3½ per cent. in a time of profound peace. His Grace admitted that there was an element of injustice in the tax because it was levied on traders and professionals whilst landowners were exempt. He could not however see why the tax should not be a permanent institution in Indian finances when kept within reasonable limits. Referring to the army the Duke stated that a saving of half a million had been effected. Earl Mayo had proposed a further saving by the reduction of the native army, but certain differences of opinion into which he felt inexperienced to enter had arisen between Earl Mayo and the Home Government relative to the mode of carrying out the proposal.

30th.—The English press unanimously urge the observance of a rigid armed neutrality.—Government are taking precautionary naval and military measures and have asked authority to convoke Parliament at a week's notice.—There is the greatest enthusiasm in Germany regarding the war, and enormous subscriptions have been raised.

31st.—A Prussian official despatch states that the French attacked Saarbruck on Saturday morning, but were successfully repulsed, notwithstanding their superior force.

August 2nd.—In the House of Commons last night, Mr. Cardwell submitted his supplementary estimates of two millions to strengthen the military and naval forces including an addition of 20,000 men. A long debate followed, in which Government, replying to the criticisms of the Opposition, maintained the efficiency of the services. —Mr. Gladstone announced that the law officers had decided that the chartering of coal ships for the belligerent fleets was illegal.—The Army Enlistment Bill has passed both Houses.—The Foreign Enlistment Bill, containing stringent provisions against the building and equipment of war vessels, was read a second time.—The French have commenced to leave Rome.—Italy has pledged the faithful execution of the September Convention.—In the House of Commons to-night, Mr. Disraeli advocated an armed neutrality by England. Mr. Gladstone objected

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to that expression, but considered it the duty of Government to increase the army. England, he said, was perfectly impartial. Mr. Cardwell stated that since the battle of Waterloo, the military position of England had never been so good as now.—No fighting occurred yesterday between the French and Prussian troops.—A war decime has been re-imposed upon importations of tea and coffee into France. Cargoes which were shipped before the 27th July will be exempt.—The French troops having assumed the offensive, crossed the frontier to-day, and, after a serious engagement lasting two hours, dislodged the Prussians from Saarbruck. The Emperor and the Prince Imperial were present. The French loss was slight.—Austria and Italy have armed and have agreed to take a common cause (course) regarding their neutrality and future mediation. England has declined to join.—A petition for sanctioning the reconstruction of the Albert Life Assurance Company was heard yesterday by Chief Justice James, who ordered that the petition should stand over until a meeting of all the amalgamated companies had been held to consider the scheme.

3rd.—In the House of Lords last night, Earl Granville replying to Earl Russell, declined to make any unnecessary declaration at present, regarding the rejected treaty. He maintained that it was sufficient to say Government were fully cognizant of their duties and obligations towards Belgium. He should rely upon the support of Parliament, and the people in pursuing calmly and firmly that course which the honor, interests, and duties of the country required. Before Parliament separated they would have an opportunity of deciding whether the course Government had pursued was judicious, namely in intimating to the other powers what they believed to be right.—The King of Prussia has arrived at Mayence.—The French fleet was off Frederickshaven, Jutland, yesterday, steaming South.—The Paris Journal Officiel states that the object of the war is to stop Prussian encroachments and oppression in the South and to save Denmark from rain.

4th.—The Prussian account of the engagement at Saarbruck states that a small detachment at Saarbruck was attacked by three French divisions with 23 guns. They evacuated the town and withdrew to the next defences with a comparatively small loss.—The French account says that the Prussians engaged numbered ten to twenty thousand men. The French loss was eleven men. The effect of the "Mitrailleur" was very murderous. It was believed that the Seventh Prussian Army Corps was between Saarlouis and Saarbruck. The Prussians are withdrawing towards Treves.

Miscellany.

—The *Spectator*: "We propose briefly to indicate the present position of our knowledge respecting the great central luminary of our system.

"The spectroscopic observation of the eclipse of August 1868, had shown that the strange prominences seen during total eclipses of the sun are vast masses of luminous vapour, hydrogen flames, we may call them, considering how largely hydrogen enters into their constitution. Only we must remember that it is hydrogen glowing from intensity of heat simply, and not burning hydrogen, that constitues these prominences. Now it had long been recognized that the coloured prominences spring from an envelope of a similar nature surrounding the whole surface of the sun. Father Secchi, of the Collegio Romano, in a lecture given to the pupils of the Ecole Ste. Genevieve, had thus in 1867 described this envelope (whose existence he was the first to recognize) :—'The observation of eclipses furnishes indisputable evidence that the sun is really surrounded by a layer of red matter, of which we commonly see no more than the most elevated points. One of the first and most interesting results of the eclipse observations was Mr. Lockyer's confirmation of the justice of this opinion. He and Jansen had independently shown that the existence of prominences can be recognized when the sun is not eclipsed; and the same method supplied clear evidence of the existence of this red envelope, to which Mr. Lockyer gave the name of the *Chromosphere*. Remembering who first indicated its existence as 'indisputable,' we may conveniently call it Secchi's Chromosphere.

"Both the chromosphere and the prominences consist of glowing vapour. But there is a difference in their constitution. In the prominences there are usually but very few constituent vapours. Hydrogen is there and another vapour, whose nature is as yet undetermined, while occasionally there are the vapours of other elements. But in the chromosphere there are commonly several elements, and sometimes there are many.

"Next below this coloured envelope there is the mottled photosphere, either a white-hot surface with relatively dark pores all over it; or according to other and better authorities, a surface of white-hot spots spread over a relatively dark background. Here we are describing merely its appearance; what the constitution of this surface may in reality be remains yet to be determined.

"Beneath the photosphere there are vast depths of vapour, for when the photosphere is broken through where spots are formed, the spectroscope tells us that the relatively dark regions thus disclosed are filled with the vapours of various elements."

The *Spectator* thinks there is every reason to believe that the whole mass of the sun is raised to an inconceivable degree of heat. About this, we still have our doubts. Neither telescope nor spectroscope have yet told us anything about the actual body of the sun.

—Lecture of Mr. R. A. Proctor, before the Royal Institution: If I am right, the external star-systems lie far beyond the reach of the most powerful telescope man has yet been able to construct, insomuch that perchance the nearest of the outlying galaxies may lie a million times beyond the range even of the mighty mirror of the great Rosse telescope.

But this is little. Wonderful as is the extent of the sidereal system as thus viewed, even more wonderful is its infinite variety. We know how largely modern discoveries have increased our estimate of the complexity of the planetary system. Where the ancients recognized but a few planets, the families of satellites; we see the rings of Saturn, in which minute satellites must be as the sands on the sea-shore for multitude; the wonderful zone of asteroids; myriads on myriads of comets; millions on millions of meteor-systems, gathering more and more richly around the sun, until in his neighbourhood they form the crown of glory which bursts into view when he is totally eclipsed. But wonderful as is the variety seen within the planetary system, the variety within the sidereal system is infinitely more amazing. Besides the single suns, there are groups and systems and streams of primary suns; there are whole galaxies of minor orbs; there are clustering stellar aggregations, showing every variety of richness, of figure, and of distribution; there are all the various forms of nebulæ, resolvable and irresolvable, circular, elliptical, and spiral; and lastly, there are irregular masses of luminous gas, clinging in fantastic convolutions around stars and star-systems. Nor is it unsafe to assert that other forms and varieties of structure will yet be discovered, or that hundreds more exist which we may never hope to recognize.

But lastly, even more wonderful than the infinite variety of the sidereal system is its amazing vitality. Instead of millions of inert masses, we see the whole heavens instinct with energy,—astir with busy life. The great masses of luminous vapour, though occupying countless millions of cubic miles of space, are moved by unknown forces like clouds before the summer breeze; star-mist is condensing into clusters; star-clusters are forming into suns; streams and clusters of minor orbs are swayed by unknown attractive energies; and primary suns, singly or in systems, are pursuing their stately path through space, rejoicing as giants to run their course, extending on all sides the mighty arm of their attraction, gathering from ever new regions of space supplies of motive energy, to be transformed into the various forms of force,—light, and heat, and electricity,—and distributed in lavish abundance to the worlds which circle round them.

Truly may I say, in conclusion, that whether we regard its vast extent, or its infinite variety, or the amazing vitality which pervades its every portions, the sidereal system is, of all the subjects man can study, the most imposing and the most stupendous. It is as a book full of mighty problems,—of problems which are as yet almost untouched by man, of problems which it might seem hopeless for him to attempt to solve. But those problems are given to him for solution, and he *will* solve them, whenever he dares attempt to decipher aright the records of that wondrous volume.

—The *Record*: Dr. G. H. Davis, the well-known Secretary of the Religious Tract Society, invited some friends at his residence, 34 Doughty-street, Mecklenburgh-square on Friday evening, to hear from Miss Burton an account of the result of her last year's labours for the evangelization of the Italian soldiers at Florence. Her plan of proceeding will best be stated in the following extracts from her printed report :—

"As soon as I got a house, I began my winter campaign, and a very valuable discovery, namely, that outside the Porta Romana there was a guard house belonging to the Royal stables, which I made the point of my attack on the Italian army. My first visit was a very successful one, where I found a company of soldiers of the 43rd Regiment. After giving some books and asking the soldiers to come to my house if they wanted more, one soldier having asked me whether I had any books relating to military tactics, a poor Neapolitan soldier said 'Do you not understand? These are things relating to another world.' That very same evening I heard a knock at the door, when I had the very great pleasure of seeing the greater part of the men who had been on guard in the morning make their appearance. I then explained as clearly as I could that henceforth, with the help of the Lord, I would receive them at my house to read and explain the Scriptures daily, and that those who could not read would receive books to help them to do so. The very next day the soldiers returned bringing with them a great many comrades, and until my leaving Florence they never ceased coming for many weeks, having on an average from twenty-five to thirty soldiers a day. The men of the 43rd Regiment came in large numbers, and I can truly say that I never met with a set of men better conducted or disciplined. I also saw a good many Bersagliere cavalry and artillery, and latterly a great many soldiers of the 44th Regiment. Our plan was for every soldier that could read to read a verse, and when they chapter was concluded I went over it again and explained every verse, asking questions. We read carefully through the Gospels of Matthew, Mark, Luke, John, and part of the Acts, and had nearly finished St. Mark's Gospel for the second time on the day I left. Several of the soldiers that went back to their homes carried with them a good intellectual knowledge of Christ, and by the grace of God I may say more than that—a love of Him in their hearts. All came to bid me good-bye, and to thank me for all my kindness and attention, saying that they hoped we should all meet in heaven one day to be for ever with Christ. I hope and trust that if God spares their lives they will be useful in their day and generation to their benighted countrymen, for the utter ignorance of the Gospel amongst those thousand soldiers that came this winter to my house, with very few exceptions, was so dreadfully appalling that all Christians ought to remember they are only a sample of the majority in the kingdom."

This is the fourth winter Miss Burton has spent with surprising success in this most useful work.

PASSENGERS ARRIVED.

Per *Delhi*, *29th*:

From Southampton.—Mr. G. Ward, Mr. Hadow, Capt. Kerr, Mrs. Jephson, Miss E. Pilgrim, and Mr. H. J. Carr.

From Marseilles.—Mr. W. Munton, Dr. Cromarty, Mr. H. A. Mangles, Mr. C. Mangles, Mr. Kittridge, Hon. R. W. Napier, and Mr. A. Gair.

From Suez.—Mr. A. Cadell, Mr. Chambers, and Mr. W. Royden.

PASSENGERS SAILED.

Per *Delhi*, *August 3rd*:

For Southampton—Surgeon W. Ferguson, Mr. George Macnabb, Mr. James Fyett, Major P. McPherson, Mr. McCalman, Mrs. Ferguson, Major Marshall, Ensign Atkinson, Ensign Fenwick, Assistant Surgeon W. Harvey, Captain Helsham Jones and infant, and Mr. William Wardrop.

For Marseilles—Mr. G. N. Llewhellin, Mr. Robert Angus, Mr. Downal, Mr. F. L. O'Callaghan, Major and Mrs. Mackenzie, Mr. G. Glen, Mr. J. H. Wilson, and Captain James Forsyth.

For Suez—Lieutenant Fred. Firebrace Mr. William Colclough, Mr. Omeara, Mr. H.D. Brown, and Mr. Howorth.

DOMESTIC OCCURRENCES.

BIRTHS.

GORAY—The wife of Mr. M. Goray, Sharanpur, Nasick, of a son, August 3rd.

KIRBY—July 26th, at Poona, the wife of Colonel W. H. Kirby, Adjutant General, of a son

MARRIAGE.

COTTON—MILLER—August 4th, at the residence of the bride's father, Belvedere Hill, Mazagon, by the Reverend J. Paton, Mr. Geo. Cotton, of Broach, to Miss Joanna E. Miller, daughter of A. Miller, Esq., of Bombay.

DEATHS.

LESLIE—July 24th, at Calcutta, the Rev. Andrew Leslie, aged 72 years.

WALKER—August 1st, at Malabar Hill, Muriel, daughter of Edward and Carrie Walker, aged 13 months

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